

PIUS XII OBSERVES GOLDEN JUBILEE

12th YEAR—No. 4



THE INDIAN RECORD

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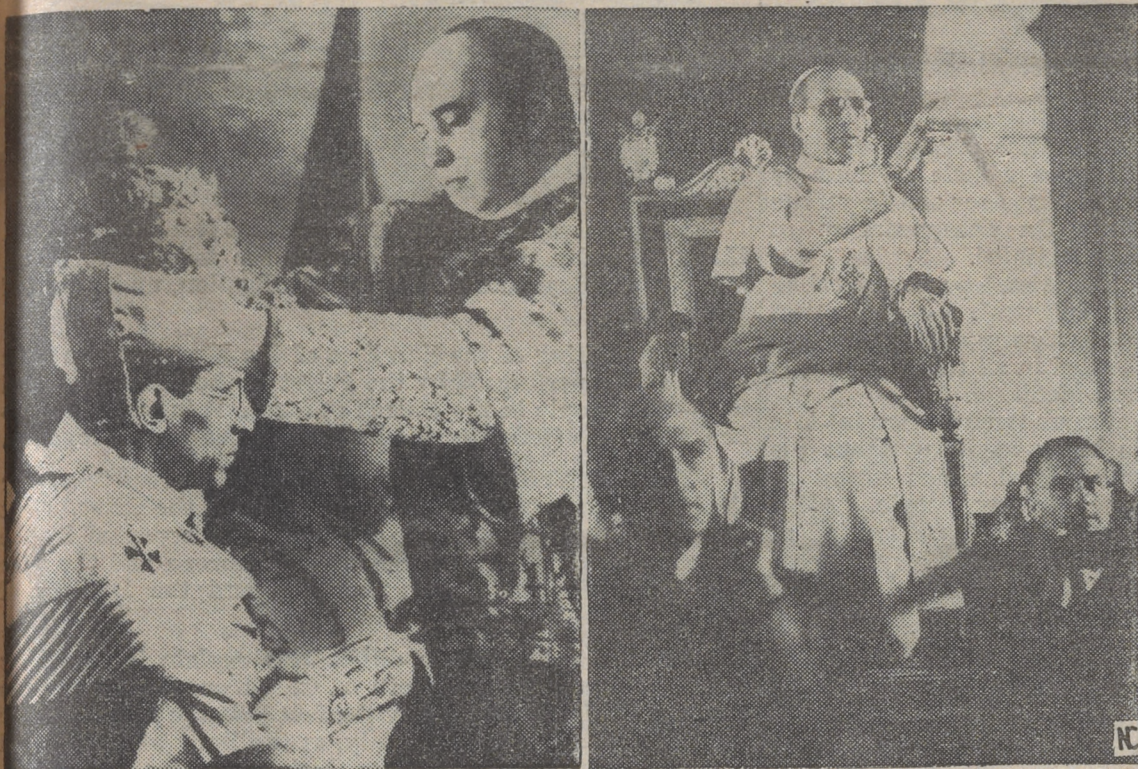
Catholics of All Nations Show

their Devotion to the Holy Father

"The actions and words of our present Holy Father throughout the catastrophic period of his pontificate have been met by Catholics of all nations with gratitude, consolation and enthusiasm for his universal charity, wise guidance and fearlessness."

The above is a striking passage in a tribute paid to Pope Pius XII in a Joint Pastoral Letter of the Cardinal Archbishop of Toronto and of the archbishops and bishops of Canada on the occasion of the Sacerdotal Golden Jubilee of the Holy Father which will be celebrated on April 3. The Pastoral is to be read from the pulpits in parish churches on Sunday, March 6.

1939—His Holiness Pope Pius XII, Gloriously Reigning—1949



His Holiness Pope Pius XII was 73 years old on March 2; he celebrated the tenth anniversary of his coronation as Pope, March 12, completing a decade that was among the most eventful in history. The Holy Father celebrates his 50th anniversary of ordination as a priest, April 3,

and has enjoined a day of prayer to be observed throughout the world.

The Holy Father is shown (left) at the moment of his coronation, in 1939; and (right) carried aloft on the gestatorial chair during one of the many public audiences accorded to the faithful.

200 Attend Inter-Provincial Convention Held in Winnipeg

WINNIPEG, MARCH 17 — Canadian Indians are prepared to go to the Privy Council in Great Britain if their demands for redress of wrongs under treaty rights are not met by federal government authorities.

Intention to by-pass federal authorities was contained in a resolution passed unanimously by nearly 200 delegates attending Tuesday's sessions of the three-day inter-provincial convention at the Labor temple here.

Indian, Eskimo Health to Get \$2 Million More

OTTAWA, March 15—The operation of medical services for Indians and Eskimos by the department of national health and welfare during 1949-50 will amount to \$10,713,316 — an increase of \$2,619,686 over 1948-49, it was disclosed in the estimates. Part of the additional expenditure will go for extra physicians, nurses, X-ray operators and technicians. About twice as much equipment will be purchased during the forthcoming year as was purchased during 1948-49.

In addition, the department of mines and resources, through its Indian Affairs branch will spend \$3,002,528 on welfare of Indians as against \$2,271,787 last year.

Indian education will cost the Indian Affairs branch \$4,157,433 as against \$3,591,488 in 1948-1949.

Grants to residential schools will cost \$2,470,000 as against \$2,452,000 last year, while a special grant of \$100,000 to provide additional services to Indians of British Columbia remains the same as last year.

Indian representatives from five Canadian provinces met in Winnipeg to attend a three-day convention called to establish an all-embracing national organization of native Indians.

Groups represented at the convention are: Union of Ontario Indians, (10 delegates), Manitoba Indian association, (25 delegates), Union of Saskatchewan Indians, (14 delegates) and Native Brotherhood of B.C. The North American Indian brotherhood was also represented. The Alberta Indian Association was not represented.

Albert E. Thompson was convention vice-chairman, and Henry Jackson, convention secretary.

The meeting was conducted in four languages: Ojibway, Saulteaux, Cree and English, and representatives from all sections represented were heard.

Attending the convention on the invitation of the Indians were G. H. Castleden, M.P. for Yorkton, Sask., and William Bryce, M.P. for Selkirk. Mr. Castleden is a member of the federal joint committee on Indian affairs.

4 Points Adopted

Resolutions adopted are:

- Resolved that the federal government reconvene the

joint senate-house committee on the Indian act to complete its work at once, to fulfill promises set out in treaties and to make it possible for Indians in Canada to enjoy freedoms which are rightfully theirs.

- Resolved the convention demand that Indians be granted the right of electing a representative to assist in work of advising on the Indian act under the joint commission.

- Resolved the convention endorse recognition of the joint committee regarding immediate setting up of a claims commission, and demand that it be set up at once, and further ask that representatives chosen by Indians themselves be appointed to the commission.

- Resolved if requests regarding the joint committee and claims commission are again refused by federal authorities, that the convention is in favor of making a direct appeal for justice to the government of Great Britain through the privy council of that country.

Grievances dating back to treaties signed in the latter part of the 19th century between chiefs of Canadian Indian bands and Queen Victoria's British government were aired at the inter-provincial convention of Canadian Indians.

Hunting and fishing rights were also discussed.

Delegates from the Winnipeg Conference will attend the N.A.I.B. Convention in Ottawa March 25-27.

INTEREST IN CANADA

His conception of the essential universality of the Church was given a practical and striking illustration three years ago. At that moment an opportunity that might not occur once in a century, to give representation to many countries in the Sacred College of Cardinals, presented itself. Our country was one of those signally honored on this occasion — a proof among others of his paternal love for Canada.

The Holy Father was also graciously pleased to show his personal interest in the great National Marian Congress held in Ottawa in 1947.

JUBILEE GIFT

As a Golden Jubilee gift to the Holy Father from his children, in Canada, a collection was taken in all churches throughout the Dominion on Sunday, March 13. The generosity of their offering was a worthy of Canada.

It will be of practical assistance to him in carrying on the apostolic works of religion and charity, and in particular help to supply the Vatican with a more modern and effective radio station so that the Holy Father's voice may be heard with greater ease and clarity throughout the world.

Superintendents' Conference In Winnipeg

On the 8th, 9th, and 10th of March, 1949, the Regional Supervisor of Indian Affairs for Manitoba, Mr. R. S. Davis, called a conference of all Indian Superintendents within the Province to discuss and formulate this district's plans for Indian assistance and welfare for the ensuing year.

In opening the conference Mr. Davis pointed out that Manitoba has now been divided into seven superintendencies, each under the jurisdiction of a superintendent, thus confining the activities solely to the Province of Manitoba.

Mr. Davis then proceeded to point out that farming must be increased. This can be done by applying for loans from Revolving Band Loan Funds, in order that the Indians may purchase farming equipment, such as — tractors and other power machinery. Also stressed was the fact that cattle raising should be increased in order to give the Indians alternative methods of livelihood.

Last year a number of houses were built for the aged; and it is hoped that housing conditions will again be improved this year.

Also impressed upon the Superintendents was the importance of band gardens, together with individually owned gardens; and pointed

(Continued on page 3)

ARMY HELPS NAVAJO BABY



KAYENTA, Ariz — Head held in Mother's lap, a Navajo child receives medical treatment from Capt. G. W. Magladry, A.M.C., who braved huge snow drifts in this area to bring medical assistance to Navajos faced with privation and sickness on account of blizzards. Food and medical supplies have been dropped by airplane; the Captain came by jeep. (Photo by U.S. Army Recruiting Service, released by I.N.S.)

THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

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Protection From Unscrupulous Traders

An Editorial in the Winnipeg Tribune

Recommendations by the game guardians of Northern Manitoba that the Indian women living in the territories they cover be taught to shop is a long way from the silly idea that many people will believe it to be.

The fact that numerous natives of the north have no real appreciation of the value of money is proving to be one of the greatest obstacles to the success of the plans now in operation designed to make them independent and to qualify them for full citizenship.

Fur rehabilitation schemes in Northern Manitoba have resulted in many Indians being able to earn a good livelihood. In spite of the measure of supervision now exercised in order to protect them from unscrupulous traders, however, most of them are broke a few days after they receive the cash for their furs.

Many Indians know that money is made to be spent but unfortunately they believe it should be spent as quickly as possible. They purchase any articles that strike their fancy at the moment and soon are asking for advances on the next season's catch to tide them over the winter. Stories told of Indians buying electric radios and other, to them, absolutely useless articles have been vouched for by officials of provincial government departments operating in the North.

This is why the suggestion is made that the Indians be encouraged to do supervised shopping before purchasing luxuries with their season's fur catch.

Another suggestion made was that a credit balance be held in nearby trading posts to assure that the Indians are able to buy winter provisions and clothing. This seems to be an excellent recommendation. It would go a long way to protect them from the few itinerant "traders" who take every opportunity to fleece them.

It must be realized that the Indians who live far from towns are still in a great many respects grown children. It is only natural that they buy things that appeal to the eye. The first essential step in the effort to make them fitted for citizenship is that they be taught to be self-supporting. The game guardians who deal with them and know them best seem to have hit on an excellent plan to bring this about.

A Warning

Vermilion Bay, Ont.

Feb. 4, 1949

Dear Friends:

I have decided at last to break my silence and to confess to you that, all the while, I sat and sulked in my wigwam because I had been outvoted in my campaign against intoxicating liquor.

Among the first articles to be approved by the Joint Committee at Ottawa is the Indians' request for liquor. This, my friends, will be our own Death Warrant especially for those who cannot control their desires.

Many families will be broken up and poor children will suffer as there are many who have not yet acquired the Evil Thirst.

Since I wrote to you, four of our boys have died due to drink; our dear chief was the first to go: a truck ran over his poor body; then my son-in-law drowned when his canoe capsized. Another man caught pneumonia after over-exposure in the bitter cold while drunk. And last month, a cousin of mine was burnt in a house fire while intoxicated. These tragedies are only a few that took place in the last two years. Natural deaths were fewer.

We are organizing many Brotherhoods across Canada to protect our rights, but we never think about, or fear this great Evil that already is upon

us. I am speaking only of my district where my people have learned to make their own drink.

Yesterday, a boy of 28 died on the way to the hospital after being fatally injured in a drunken brawl. Should we not organize against this Demon who is rapidly degenerating our Noble Race?

Even little children are learning to drink this 24 hour "moon-shine". Where will it end?

This is the evil we should all worry about. When people neglect their welfare and that of their children forgetting to live clean and without proper nourishment, waiting only for their drinks to mature, I say, these people are beyond all hope of ever learning a better standard of living, much less living religious lives.

Recently, the papers stated that the Indian would be granted the privilege of drinking liquor in public beer-parlors. Many of us will celebrate this with much rejoicing until some of our dear boys (and girls too), fail to come home, because our worries will now, really begin, when Daddy or Mamma, brother or sister, fails to return from that trip to town for "groceries".

Young wives who do not drink will not know whether to be proud of or be disgusted with their hubbies to see them sitting with white men in a stupid condition in those glorious places called Beer Parlors. Then, we will begin to wonder if this was a wise choice after all.

The average Indian, in his sober state, is a noble person indeed, but give him one drink too many and he reverts back to the savage that he was only a few hundred years ago. His Veneer of Civilization is very, very thin.

My final advice to you all, my dear friends, is to be constantly on your guard against drink. Think of your little children. A drunkard's life is a sad life indeed!

Chief SITTINGSTONE

* * *

"White Fawn's Sacrifice", a story by Sittingstone, will be published soon in the I.M.R.

Buffalo Grass

Wood Mountain, Sask.

Feb. 4, 1949

Dear Editor;

Re Buffalo Disappearance

I have a little criticism to make on the article "True Facts On Disappearance of The Buffalo".

There are too many so called "Authorities". We each select one authority and so we stand divided in all things — this is Bad Medicine.

I came twelve years too late to know anything about the one animal which meant so much to my people. "All I know about the Bison is", as Will Rogers used to say; "what I hear and what I read in papers".

If every "authority" is infallible, I am presenting two Lakotas (1856-1934) now dead, who our white brothers would have called students of wild life, and a Metis of Buffalo days, Mr. Godfrey, nicknamed "Humpty", of Willow Bunch, now also dead.

Here is what the two Lakotas had to say about the buffalo and the Buffalo grass —

"The so-called Buffalo grass is not a food of the buffalo — but for some reason they will bed down on the buffalo grass whenever the chance offers. I am inclined to believe the buffaloes do so to camouflage themselves — for the color of the buffalo-grass is the same as that of the buffalo."

The Lakota used the buffalo grass in their moccasins, because of its resistance to moisture, and for warmth. (Did the buffalo know it too and therefore use it for a bed?)

One day Mr. Godfrey and I sat looking down at the old Hudson Bay trail that lead past my home. — And this is what he had to say:

"John, I was with a Red river cart train that went along that trail down there — there were fifty-thousand (50,000) buffalo hides in that train."

The buffalo-grass seemed to survive best on the poorest soil. In drought it is the last grass to say farewell. It is very common on high slopes; it will be found here and there on fertile grounds where there is poor soil on which nothing else will grow.

Domestic stock will stand in a patch of buffalo-grass and bawl with hunger.

The disappearance of the Bison in Lakota country was so sudden the Lakota often say: "Maka mahel kiglapa nacece" (They disappeared into the ground).

Respectfully yours,
John LeCaine.

RIGHT OR WRONG?

Sitting Bull's nickname was "Hunke-Sni".

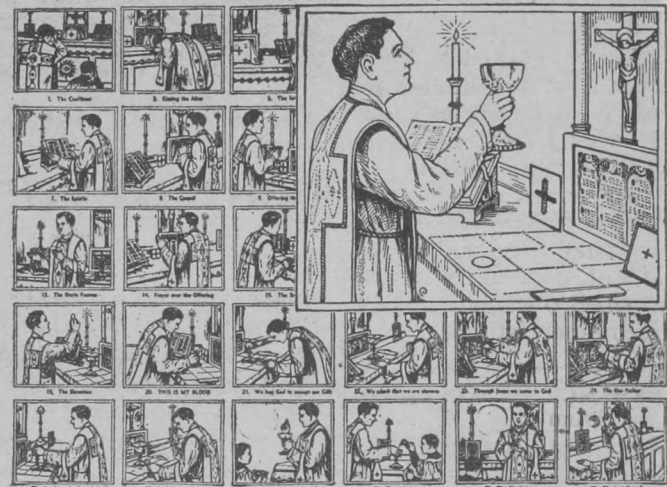
Hunkesni, means "slow", not "lame".

Lessons On The Mass

II—A Panorama of the Mass

The purpose of this lesson is to give a general view of the ceremonies of the Mass. The larger picture shows the Priest in the act of offering the chalice in which he has poured wine which is to be consecrated. The smaller pictures (30 altogether) show the various actions of the Priest at the altar. These pictures will be published in the next lesson and the details will be explained.

30 Views of the Priest at the Altar During Holy Mass



Many people do not understand what it means to attend Mass, nor why the Church obliges the faithful to attend Mass on Sundays and Holidays of Obligation, under pain of mortal sin.

The offering of the Sacrifice of the Mass is not a mere ritual action performed by the Priest in the name of — and for — the people in the church at Mass. It is really a sacrifice which is offered by the Priest and the people together.

The Sacrifice of the Mass recalls and revives two facts: the Last Supper of Christ and His death on the Cross. What Jesus said and did at the Last Supper is repeated by the Priest at Mass when he consecrates the bread and the wine into the Body, the Blood, the Soul and the Divinity of Christ.

What is a little more difficult to explain is how Mass recalls and renews the death of Christ on the Cross. That death of Christ is recalled by the fact that the bread and the wine are consecrated separately, as the Body and the Blood of Christ were separated after Christ's death on the Cross. The Mass renews the sacrifice of Christ in this way: When Jesus died on the Cross He offered His life to His Eternal Father for our salvation; at Mass Jesus offers again to God the Father the death he suffered for us on Calvary. Moreover, at Mass, Jesus does not offer Himself alone, nor does the Priest offer Mass alone, but also the faithful who attend Mass are offering the sacrifice of Christ, to God, in union with Jesus.

(Catechetical Guild Illustrations)

My Brother

That little brown Indian boy is my brother,
He's got a father; he has a mother.
He's darker without, but we're the same within,
He's just been outside a-tanning his skin!

That little Indian girl is my sister,
She likes to tease; (you bet she does, Mister!)
She has two braids of black shiny hair,
A doll, and a doll house, and a doll's high chair.

Yes, we're all alike — the inside's the same.
We have different parents; we've got a different name.
But the Lord who made us, and put us here
Loved us all, so little brown brother, you need not fear
For I love you too; we're the same within,
You've just been in the sunshine, a-tanning your skin!

Marian L. Adams, Teacher

SCOTT'S SCRAP BOOK

B. R. J. SCOTT



Shumiatcher Resigns

REGINA, SASK. — Dr. M. Shumiatcher, K.C., for many years legal advisor to the provincial Government of Saskatchewan and its labor relation board, will resign his post soon after the 1949 legislative session to practice law in Vancouver as a specialist in the labour field.

It will be remembered Dr. Shumiatcher worked to unify the Indians of Saskatchewan, he acted gratuitously as counsel for the Union of Sask. Indians and the Alberta Indian Association, and he prepared briefs submitted to the Indian Affairs committee of Parliament, portions of which have formed the basis for certain recommendations.

CONFERENCE IN WINNIPEG

(From page 1)

but that these should be definitely increased because of the benefit of fresh vegetables for the Indians health.

Lumbering and logging operations are also playing an increasing part in the livelihood of our Indians. Sawmills at present established at Noracway House, Island Lake, and Little Grand Rapids, are producing in the neighborhood of 500,000 board feet of lumber. This lumber is being used for the construction of Indian homes and any surplus being sold to the Department of National Health and Welfare for the erection of a hospital at Norway House. Also, lumber being produced on our sawmills is being used for the construction of Indian Day Schools.

Fishing is always an important part in the livelihood of our Indians, and wherever facilities exist, the Indians are allowed, by the Province of Manitoba, a very generous share of the fishing rights in their neighborhood. At the present time, Mr. Arnfinson — Assistant at Nelson House Reserve, has under construction a smoke house in which the Indians will be able to smoke their own fish — thus preserving food for out-of-season times. The Indians at Nelson House are also being instructed in the art of canning. The Department are assisting the Indians in building, for their own use an ice house to keep their perishable food in a consummable condition.

The fur trade, which has always been important to the Indian, has under supervision a system of registered traplines, designed to yield a more stable income, and it is hoped by close co-operation with the Provincial Officials that eventually most trapping areas in the Province will be on a registered basis. In addition, the Department have under consideration the appointing of a position for a Fur Supervisor, who will be required to assist the Indians in all their problems relating to their trapping.

The conference closed on a note of stated co-operation of all Manitoba Superintendents. These men have once again — in various types of conveyances — returned to their northern posts, to assist our Indians in furthering and improving their welfare and self-support.

Each year millions of meals are served in Canadian cafes and restaurants. In an industry of such gigantic proportions, it is essential that a careful watch be kept for any signs of dirt or food contamination. The general public can help by insisting on good restaurant conditions.

Northernmost Catholic Indian School and Hospital



The Catholic Mission at Aklavik boasts of a modern Indian residential school, and of a well equipped hospital, in care of the Grey Nuns, (center). Shown left is Father M. Beauregard, O.M.I., director of the Mission.

RIGHT TO VOTE HAILED AS STEP TO FREEDOM

NEW YORK — American Indians, long victims of discrimination and legislative betrayal, today can boast that they have now attained equal voting rights in all 48 states.

This victory, arising out of a federal court decision, was recently celebrated by representatives of 30 Indian tribes in the New York Museum of Science and Industry here.

A special three-judge panel, sitting at Santa Fe, N.M., has ruled that a New Mexico constitutional provision, denying the ballot to Indians who do not pay taxes, is contrary to the federal constitution.

Great Step Forward

In Arizona, the other state where discrimination on voting rights still existed, the ban has similarly been lifted.

Chief Crazy Bull, of the Sioux tribe, a leader at the "pow-wow" here, said:

"Attainment of voting rights for Indians is a great step forward. But there are other injustices that remain.

"We look for the day when all our people achieve full equality."

As the great-grandson of Chief Sitting Bull, of Custer's Last Stand fame, Crazy Bull has heard from childhood tales of the difficulties which beset "America's First citizens" since the first colonists came to these shores.

Rights Recovered

In recent years, Indians have recovered some of their rights. They are no longer dispossessed from the lands finally won by treaty.

They are permitted to leave their reservations at will.

Indians, in attendance at the meeting here, demonstrated from their own ranks the manner in which they are fulfilling their responsibilities as citizens.

But, as Chief Crazy Bull noted, some tribes, such as the Navajos, live on reservations where their plight "demands greater recognition of their needs."

The National Congress of American Indians has filed suit charging discrimination under the social security act in New Mexico and Arizona.

It is part of the fight the Indians wage to end injustices which still exist.

Aided By Licenses

COCHRANE, Ont. — Trapping licenses are helping to protect Indian trappers who live north of the transcontinental Canadian National Railways line against invasion of their traditional hunting grounds by outsiders.

Until the start of the 1947-48 trapping season, few of the estimated 2,000-3,000 Ontario Indian trappers north of that line of steel stretching from Quebec to Manitoba ever held

a trapping license or made a report on fur trapped during the winter. The fur trader looked after some details but the Indian trapper himself had little idea of how the regulations concerned him.

For the most part, the Indians confined their hunting and trapping operations to the ground which their fathers had trapped. Each Indian band had its own hunting ground.

But in recent years, white trappers found their way into the territory. The lands department became concerned lest the white trappers take over the Indian trapping grounds, as they had to a great extent farther south. The department decided to register the grounds of all the Indian trappers.

The work, started in the summer of 1947, still is continuing. To date, more than 2,000 Indian trappers have been registered. Possibly another 1,000 have yet to be registered but it is expected the job will be completed by next fall.

N.A.I.B. Calls Convention at Ottawa

Frank Assu, of Stevenston, B.C., president of the North American Indian Brotherhood, reported on the stand of his organization in the fight for treaty rights and reforms in the Indian act at the Winnipeg Convention, March 16.

He said his organization is launching a fight in Canada for legal assistance for Indians in their fight for treaty rights. Legal fees are to be paid by the federal authorities.

Mr. Assu also suggested formation of a commission to handle treaty rights.

Factories or canning plants might be built and maintained by Indians, he said, if some way were found to set them up in business.

He suggested that \$2,500,000 be set up in a revolving fund from which Indians could borrow to start businesses. Some B.C. Indians had left Canada to take advantage of such a plan by the United States government in Alaska.

Mr. Assu invited delegates from each Province to attend a N.A.I.B. convention scheduled to be held in Ottawa, March 25-27.

Manitoba Association Reorganized

Manitoba Indians re-constituted the Indian Association of Manitoba during session of an inter-provincial three-day convention March 14-16.

Chief John Thompson, of Peguis, Man., was elected chairman of the association and was also named convention chairman.

Other officers of the association are: John Lightning, of Buffalo Bay, Man., vice chairman; Edward Thompson, Dallas, Man., secretary; Edward Sinclair of St. Martin, assistant-secretary; Robert Anderson, of Fairford Reserve, treasurer.

The Indian Association of Manitoba elected Chief Cornelius Bignell, (The Pas), to be its representative at the N.A.I.B. Conference in Ottawa.

Alberta Indians Against Participation With Association

CALGARY, ALTA. — The Secretary of the Alberta Indian Association declared in a message received Feb. 28th by the editor of the Indian Missionary Record, that

"BY AN OVERWHELMING MAJORITY THE DIRECTORS AND LOCALS OF THE INDIAN ASSOCIATION OF ALBERTA HAVE VOTED AGAINST PARTICIPATION IN THE PROPOSED MEETING AT WINNIPEG IN MARCH".

TEST YOUR I. Q.

1. What is a furlong?
2. What is the name of the administrative district in England comparable to the American county?



3. Who first popularized creases in men's trousers?
4. What is the historic and literary name of the district comprising Nova Scotia and eastern New Brunswick in Canada?
5. What is the pentateuch?

Eskimo Polio Victim



Obviously suffering, VICTOR SAMMERTOK, 46, (left), is carried to an ambulance at Winnipeg from an R.C.A.F. plane which brought him and 12 other Eskimo victims of polio from their homes at Chesterfield Inlet, on Hudson Bay. The 13 were hospitalized in Winnipeg. Sixty of the Inlet's 275 residents have been afflicted in the outbreak first discovered February 21.

NEWS BRIEFS

NORTHERN RESERVES SUPT.

MEADOW LAKE, SASK. — Mr. J. A. Davis, well known sportsman, former mayor of Meadow Lake and former Sgt. Major of the Reserve Army, has been appointed recently as Superintendent of the Saskatchewan Northern Agencies. His headquarters are at Meadow Lake.

VITAMIN-FLOUR BANNED IN CANADA

OTTAWA, Ont. — Vitamin-enriched flour is one of the means of improving the vitamin and mineral value of staple foods which the Indians must purchase, said Dr. Moore, director of Indian Health Services, recently. However, this flour, in use generally in the United States, is thus far prohibited in Canada. It is made by incorporating thiamine, riboflavine, niacin, Vitamin D, calcium or bone meal and iron into it during the process of manufacture.

2 MOON ECLIPSES VISIBLE IN 1949

NEW YORK — Astronomers promise two eclipses of both the sun and the moon during 1949. The moon will be totally eclipsed and on both occasions watchers in Canada and the United States will be able to see the phenomenon.

The first lunar eclipse is expected on April 12 when a full moon will be covered from 10.28 in the evening until 11.45. The moon will also be eclipsed on October 6 between the hours of 9.20 and 10.33 in the evening.

LADY SECTION GANG BEST

WASHINGTON — Col. J. P. Johnston, general manager of the Alaska railroad, reported "a lady section gang" on his railroad "has the best kept section along the railroad."

Eight Indian women comprise the section gang at Cantwell, about half-way between Anchorage and Fairbanks.

"That section," he said, "is the best kept section along the railroad. It is rugged country."

MAORIS MAY NOW BUY LIQUOR

AUCKLAND, N.Z. — An amendment to liquor laws of New Zealand now permit the native Maoris to buy liquor for home consumption; previously the Maoris were permitted only to buy liquor in hotels for consumption on the premises, but managed to get liquor illegally by various means. Many hotel proprietors have banned Maoris from their bars because of frequent brawls.



Billy Bellegarde and Richard Poitras, cadets of the Hugonard Saskatchewan Champion (1948) Corps, holding trophies awarded to the Cadet Corps: The Efficiency Trophy and the highly coveted Grand Challenge Cup. Another award was made to the Hugonard Corps at the Clear Lake Camp last summer: the Blake Trophy.



Winter training for cadets includes skiing, which is very much enjoyed by the boys. We see here: Richard Anaskan, Alvin Piapot, Lawrence Chaske and Herbie Strongeagle.



The Cadet Corps Band, together with girls from the Choir, attended the opening of the Battleford Museum. Here is the caravan, stopping on the wayside for lunch.



Arthur Obey, proud hockey player, holding the trophy won during the last season by the Qu'Appelle Indian School players.



Gordon John, happily representing the ball team holds the cup won by the school in the Junior League finals last June.

QU'APPELLE INDIAN SCHOOL WON NUMEROUS AWARDS IN 1948

All pictures in this page: courtesy of the Principal of the Lebret Indian School, editor of the Yearbook.

LEBRET, SASK. — The Qu'Appelle Indian Residential School Yearbook for 1948 reveals that numerous awards were made to the school in reward for the high proficiency shown by the pupils in various fields of endeavour. The Hugonard Cadet Corps, the hockey and baseball teams, the musical and dramatic activities, as well as the various phases of the manual training program gave occasion for the pupils to win the highly coveted trophies shown in this page.

HIGH SCHOOL

The Yearbook reviews the highlights of the 1947-48 academic term. In its foreword, written by Fr. Paul Piché, O.M.I., Principal, we read about the High School which was organized last year and which has over 20 pupils on the rolls, with three teachers, for Grades IX and X. Fr. Piché writes: "The organization of the High School class was our chief concern. The enthusiasm shown by parents and pupils is worthy of praise and is a constant source of encouragement for the Departmental Officials. The High School is just the first step to greater achievements for the Indians. We look forward to more persistent and happy accomplishments."

TECHNICAL TRAINING

"The benefits of higher education," continues Fr. Piché, "are not meant for all. There will always be a far greater need for skilled laborers. We are aware of this fact and therefore we are giving vocational training a special attention."

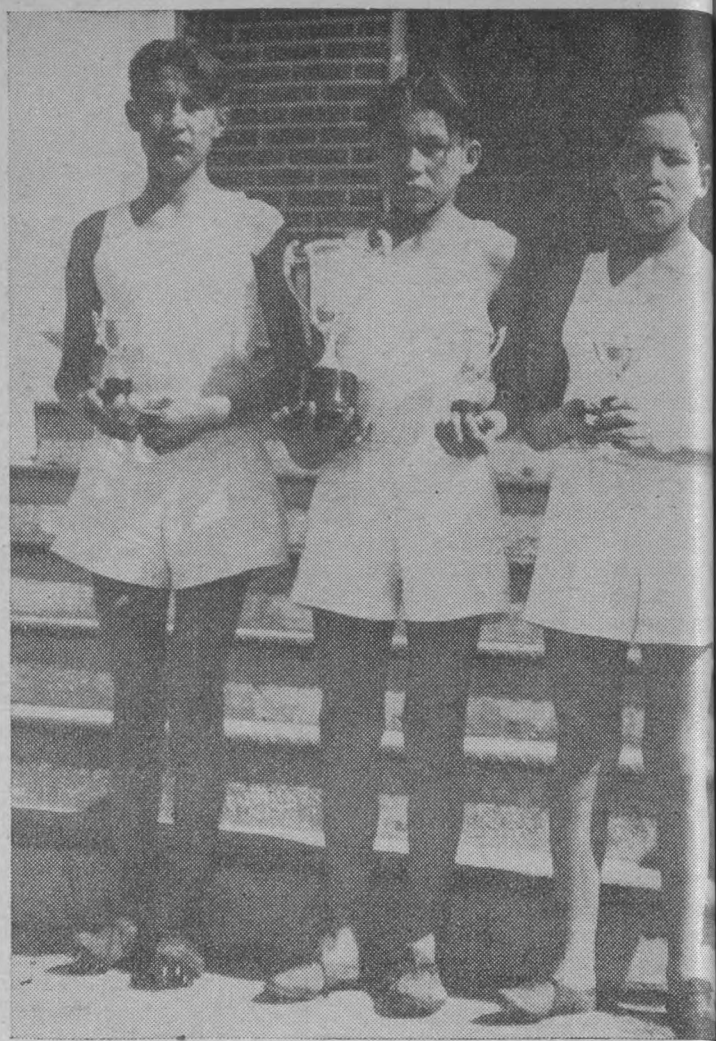
The handicap proves to be the age of the trainees. How can one expect a boy or girl under 16 to follow class work simultaneously with a thorough vocational training?

We hope that opportunity will be given to organize a Technical School on the regular basis of the Provincial technical training program. Only such a program would answer the needs of Indian youth and contribute to a happy and secure future."

Other features in the Yearbook include moving farewell pages addressed to Oblate Fathers who were long devoted to the school, and who have now different fields of activities; they are: Fr. Ph. Scheffer, O.M.I., now Provincial of the Oblates, Fr. Guy de Bretagne and Fr. G. Laviolette.

In conclusion to his preface Father Piché writes: "If the School has gone forward in 1948 it is entirely due to the constant efforts and the selfless devotion of all the members of the staff, also to the co-operative spirit of the parents and to the good will of the students."

(Features on Vocational Training, Educational Money System, the Rosary Crusade, the High School, etc. will be reproduced in later issues of the Indian M. Record. Ed.)



Orville Peigan, Ivan Piapot and J. L. Ironchild, all athletes representing the Indian School show the trophies awarded for success in various competitions in the Zone field meets. Softball, Baseball, Boxing, Racing and other games find our Indian able competitors.

HEALTH-GIVING NATIVE DIET FORSAKEN

OTTAWA, — Canada's northern Indians have lost the art of eating.

They have abandoned the native eating habits of their forefathers and adopted a semi-civilized, semi-native diet which lacks essential food values, brings them to malnutrition and leaves them prey to tuberculosis and other diseases.

The white man, who unintentionally is responsible for the Indian's changed eating habits, now is trying to salvage the red man by directing him towards proper food channels.

Dr. P. E. Moore, director of Indian health services for the federal health department, is heading a program aimed at:

Teaching the Indian what he should eat for an adequate diet.

Bringing wholesome foods containing protective components close to his hand.

The program is directed mainly at 50,000 Indians leading a nomad existence as hunters in Canada's northern lands. It has little to do with the 80,000 reserve Indians who live near populated centres and proper foods.

The Director explained the problem in one simple sentence: "The Indian used to hunt for food and now he hunts for fur."

Interviewed in his Ottawa office he explained how the old-time Indian obtained essential vitamins and minerals from the game and soil about him. The present-day Indian gets little food value no matter how much he feasts.

The old-time Indian, he said, would catch a fish or kill an animal and eat it virtually whole. That is, he would consume brain, heart, kidneys, liver, glands and even bones and thus supplement the red meat with a vitamin and mineral-rich diet.

The Indian of today, adopting white man's standards, eats only the red meat. To this he adds foods purchased at the trading post with his furs — flour, sugar, lard, tea, which by themselves are lacking in many food essentials.

With the loss of his native

eating habits, the Indian lost, too, the physical stature of his forefathers. His physical measurements have shrunk.

In addition, the Indian acquired characteristics: shiftlessness, indolence, improvidence and inertia, regarded as hereditary traits of his race, but actually the result of years of inadequate diet. He is weakened and unable to resist infection.

Bannock Diet

The staple element of the Indian diet is bannock, a sort of biscuit made from wheat flour, lard and baking soda. The mixture is fried or baked. The Indian, on a hunting expedition, takes along a stock of these biscuits as a food supply. Bannock is supplemented by sugar and tea and such game as the Indian catches.

Instead, the department is trying to get the Indian to drink milk to supply the calcium which his forefathers obtained by boiling animal bones until they softened and then chewing them.

The Indian also is being urged to establish garden plots and grow fresh vegetables such as potatoes, turnips and carrots.

Efforts are being made to increase the Indian's consumption of canned fruit juices and canned tomatoes which provide the essential Vitamin C, and whole grain cereals, a source of Vitamin B.

The Director said the department began its study and the accompanying diet improving program in 1937. Improvement already has been noted in the eating habits of the Indians, and a consequence, in their general health.

PASSING THE PUCK . . .

By Roy H. Johnston



Sturgeon Landing's all Indian hockey team arrived in The Pas to play the local Midgets here. This is their first game away from their home, and to make the visitors feel at home the Midgets gave the Indian boys a get together party in the Guy Hall on Sat. prior to the game which was played Feb. 2.

I would like to thank all those young ladies who acted as servers to our youthful hockey visitors, and also to the Roman Catholic Mission here for the use of the K. of C. club rooms.

Mr. Frank Needham deserves special mention for his generous action in providing the transportation from and to Sturgeon Landing.

Well, what d'you know, Sturgeon Landing hockey lads done it again — and by that I mean they took our local midgets for the old conventional buggy ride by defeating the locals by a score of 6 to 4 in last Sat. evening's hockey game played here in our new arena.

This is the first time in the history of The Pas that an all-Indian hockey team has ever played here, and these young boys showed this old town that it doesn't take heavy body checking or rough play to win a game. I have never seen a team play with such cleanliness and sportsmanship as these Indian lads. Their fine spirit had the town folk cheering for them all the way.

The score by periods was:
1st Period, S. L. 4 The Pas 2
2nd Period, S. L. 0 The Pas 1
3rd Period, S. L. 2 The Pas 1
Total Goals, S. L. 6 The Pas 4

Much credit must be given to Father Giard who is the coach of this very fine Indian hockey team. He has indeed done a wonderful job and may we again see these boys in action on our local ice.

New Zealand Natives Said Progressive

NORTH BATTLEFORD — "The most progressive of all native peoples are the Maori," said Nurse Martha Soonias, on arriving recently in North Battleford from New Zealand where she trained in obstetrics at St. Helen's Hospital, Wellington, for two years, and was supervisor for seven months prior to returning to her native Saskatchewan.

Miss Soonias, born on Red Pheasant reserve south of Battleford, was visiting her parents Mr. and Mrs. Charles Soonias before resuming nursing service. A graduate of the Indian residential school at Onion Lake operated by the Anglican Church she took her mothercraft training in Toronto for one year. She then accompanied a family to Bermuda and on to New Zealand.

It was midsummer in New Zealand the day after Christmas 1948, when Miss Soonias embarked on the liner Aorangi for the eighteen day journey to Vancouver. Stops were made at Suva, Fiji and Honolulu.

"I loved every minute I was in New Zealand," said Miss Soonias. She was very impressed with the progress of the Maori. "They are well educated, and keep in step with

their white brothers. They have their own representatives in parliament, and in every way they are, to me, the most progressive of all native peoples."

Miss Soonias noted many characteristics the Maori shared with the Indians of North America.

According to legends, their occupation in New Zealand was of more recent origin than is generally believed. Many of them believed their ancestors once dwelt in America.

PRIZES FOR BEST GARDENS

STANDING-BUFFALO RESERVE — On Feb. 6, Mr. Hough, Ass't-Indian-Agent, brought the prizes awarded by the Dept. of Indian Affairs to those who had the best gardens on the reserve. First prize went to Mrs. John Mathew; second prize to Mrs. Moses Goodwill. Congratulations to the winners. Indian Affairs officials must be commended for giving these prizes which will encourage our people to have better gardens next summer; when we have poor gardens we should not be disappointed if we lack vegetables in wintertime; a plentiful table is the reward of good work.

To promote more interest we suggest prizes to be awarded to families having the tidiest homes. The Indian Affairs Branch officials will not regret giving such prizes as our people will surely make an effort to improve not only the appearance of their homes and yards, but also this will help improve conditions on our reserve.

(Jerry Goodwill, Corr.)

Flying Priest Passes Away

PORT ARTHUR, ONT. — Father J. Couture, S.J., 65, residing pastor of the Long Lac Indian reserve, died March 11, after having devoted 30 years of his missionary life to the Indians of Northern Ontario.

From Hearst to Sioux Lookout on the CNR line, and from Lake Nipigon to the James Bay, Father Couture travelled constantly to visit the Indians. Father Couture secured a plane which he piloted. From 1930 to 1934 his pilot was Louis Bisson, who also flew Bishop Breynat's planes in the N. W. Territories for many years, and who is now manager of the Hull Transport Co.

In an interview with "Le Droit", of Ottawa, Mr. Bisson affirms that Fr. Couture was a holy priest and a man untiring in his devotion. He said that Fr. Couture made numerous mercy flights and that he saved many lives in transporting patients by plane to the nearest hospitals.

Father Couture was buried at Longlac, Ont., March 16.



A Trip to Crane River

A. Florentin, O.M.I.

Would you like to come with me to Crane River? It is a long way from Sandy Bay School (picture 1), but if you don't mind riding in a jeep for about 130 miles you're welcome.

From Sandy Bay we go to Amaranth, then North on the Kinostota Ridge Road to Bluff Creek Church, then West to Alonsa, to McCreary, then North on Highway No. 5 to Ste-Rose-du-Lac, where we are glad to stop for a short visit with Father C. E. Paquette, O.M.I., pastor; we visit the Grey Nuns' Hospital, in case some one from Crane River should be there.

From Ste-Rose we continue Northwards to Toutes-Aides, and then E.N.E. for the last 20 miles. Until now the roads have not been too rough. But wait, we have everything in these last 20 miles to satisfy your desires if you yearn to share in a young missionary's hardships and discomforts, especially if there has been a recent rain. I'll tell you more about these twenty miles of swamp trails on the return trip.

If you do not lose your sense of directions after travelling this labyrinth of trails you're better than I. At the end of the gravelled road we turn East, and now for ruts, bumps, stumps, brace yourself . . . ! It takes an hour and half to reach the Crane River bridge (picture 2) . . . Well it is decorated! Do the expect our arrival?

Half a mile North we see the teacher's house, where the missionary resides when he visits Crane River. We park the jeep and Mr. Leon Joubert comes out to greet us. Another half mile North is the day-school and the chapel (picture 3), which is dedicated to St. Theresa.

On October 14, 1947, Archbishop Murray, of Winnipeg, confirmed a large group of children here. (Picture 4). We then visit Chief Hebron Moar and his family, his son James and we see a grandchild Bertha. We drive through the settlement across the river. There we see the Crane River school, and rows of neatly built houses on each side of the road.

We drive 11 miles North to Sandy Point to see the new school (pictures 5 and 6), of which Father Lambert, O.M.I., laid the foundations, and which was erected by Brother Bruyere, O.M.I. It is now completed and Mr. Leon Bruce, from St-Laurent, Man. teaches here.

When we arrived at Crane River we told you that Mr. Joubert was alone to greet us. Yes, he did spend a whole year there, a bachelor, but he soon had enough of this life; he had some one in mind all this time, and last August he made sure he would not spend another lonely year at Crane River. So we meet now, (picture 7) Mr. and Mrs. Leon Joubert, on their wedding day. Did you enjoy your trip to Crane River? I hope that next time you come you will be travelling on a graded road, and that you will see at Crane River two new day-schools, spacious and modern, one for the Indian Reserve, the other for the Settlement. You must have noticed how badly these new schools are needed.

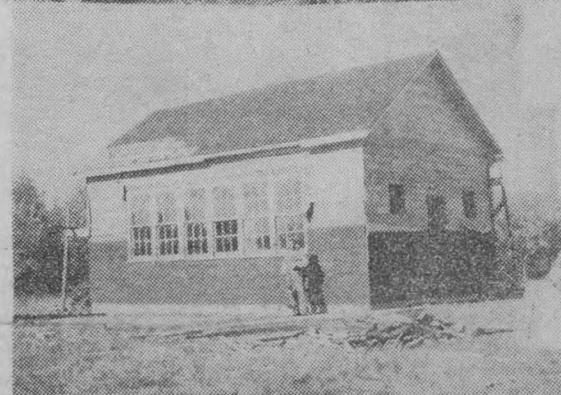
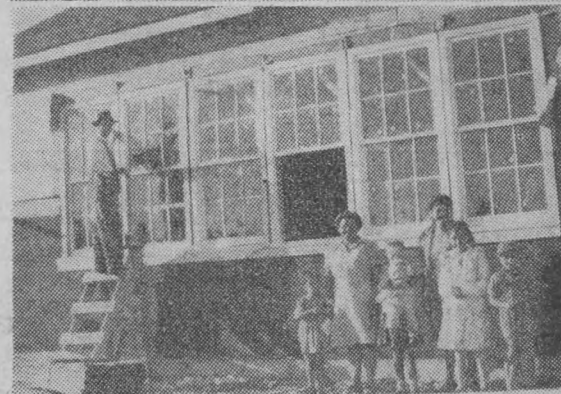
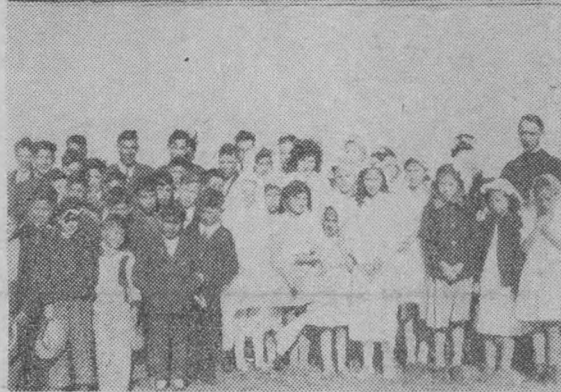
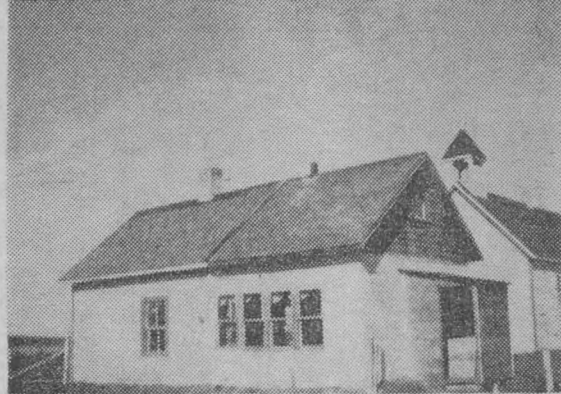
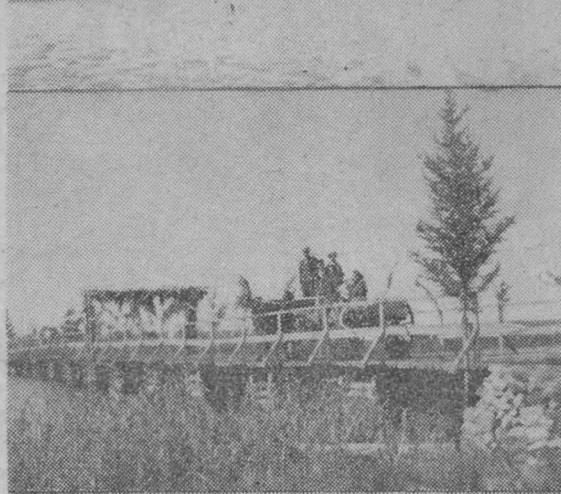
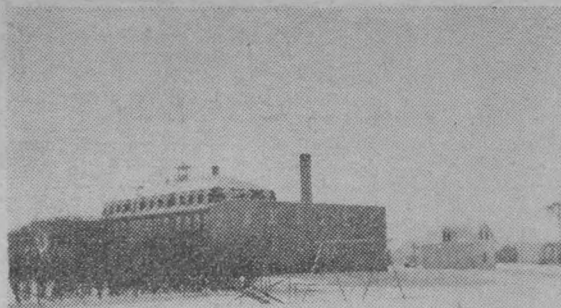
With the help of generous friends — who are yet to found — I entertain the hope also to build a hall and recreation center at Crane River, to enlarge the church and to build a small residence for the pastor.

Now for the return trip . . . ! On my first trip to Crane River I got stuck in the mud, and thanks to St. Theresa, patroness of the mission church, my good friends, the McDonald boys happened along to road to pull me out. Another time I got stuck in a snow-bank; it was a late November afternoon; I had to spend the night in the car before I received help which cost me ten dollars. It took me two days to reach the highway that time.

At this and at that turn also, did I ever get stuck! . . . once in August, when the mosquitoes are the thickest, the largest and the blood-thirstiest . . . ! Alas, I had to walk ten miles to the nearest farm house, then I drove to a garage, hired a jeep to pull me out. It took an hour to do the job.

Well, now we are on the highway, on our way back to Sandy Bay; the return trip will not take very long now.

HAVE YOU
RENEWED YOUR
SUBSCRIPTION TO
THE INDIAN M.
RECORD? IF NOT,
DO IT NOW



1. The Sandy Bay Indian School, near Marius, Man.
2. The Crane River bridge.
3. The mission school and the chapel at Crane River.
4. Group of children confirmed on August 1948.
5. The new school under construction at Sandy Point.
6. Brother Bruyere, O.M.I., who erected the school.
7. Wedding of Mr. and Mrs. Leon Joubert, Aug. 1948.

ST. PAUL

Part IV

Paul is not well received in Tarsus. He suffers imprisonment, beatings, stonings. Then he went to Cyprus and afterward to Paphos where, with the aid of a miracle, he converts the Proconsul, Sergius Paulus.

A picture story taken from

heroes All-

CATHOLIC ACTION ILLUSTRATED

National Catholic Comic Magazine, Minneapolis, Minn.

After the conversion of Sergius Paulus, Paul and Barnabas went to Iconium.... but...

Guess Iconium doesn't like us either. How about Lystra?

They worship Roman gods, but we can try it.

At Lystra...

Ask in the name of Jesus and you shall receive.

Ask him to make me walk!

When the crowd saw what Paul had done, they began to worship him and Barnabas as gods, calling them Jupiter and Mercury.

Paul and Barnabas were horrified, but until certain Jews from Iconium came and turned the people against them did they escape.

Back in Antioch they were sent to the Council of Jerusalem.

Why, O Holy Father, Peter, should foreigners have to learn all the Jewish laws and rules first before they can be baptized?

Paul is right. The new Catholic learning is enough. Did not God send the Holy Ghost to confirm Gentile as well as Jew?

In the name of Jesus, Son of God, get up and walk.

It's true! I am cured. Jesus is truly God.

To be continued next month

FORT ALEXANDER, MAN.

Sudden it was...!

"Remember, o man, that thou art dust and unto dust thou shalt return," such is the warning that every Catholic receives at the beginning of Lent. This warning was soon exemplified this year with a double lesson.

Sudden death. Jim Boyd, 86 years old, died unexpectedly on Tuesday, March 8th, while he was still hearty looking. Jim became Catholic 30 years ago. He remembered before eating to take off his cap and give thanks to God; again he prayed rising from the table. Though he liked the bottle too much, still drinking never made him swear and curse. He had a genial way and respectful manners with all he met, as a real gentleman. Who can tell how much he suffered from his urinary trouble of long standing and how much patience he had to practice with his plight, which never rendered him peevish nor gloomy. Jim was remarkable for the clarity and genuineness of his speech.

May his soul receive commiseration from his Maker, whom he always revered!

Sudden fire. A few minutes after Jim's departure for another world, down the river a double house caught fire from the roof and in a few minutes was razed down in ashes. Pieces of black paper flew more than a mile away. Isidore and St. Pierre Canada, also Albert Daniel Fontaine lost all their belongings in the fire, for they were away at the time. Gone are their tools, furniture, clothing, even their blankets. The Red Cross of Pine Falls is helping them. Several good-hearted people of the reserve are also showing practical charity.

How did he get out alive...?

Any one entering the H.B.C. store at Pine Falls cannot help watching the butcher Paul Donalchuk and wondering how he can still work. Last summer while driving on the highway Paul had a collision with Felix Courchene of this reserve. He was found under his car, which had become like an accordion. "What happened?" said he when he was picked up.

Felix, though riding in a heavy truck, was killed instantly. "One shall be taken, and one shall be left". Felix, though young and strong, was taken...

Found Dead, Clothes Afire

LANGRUTH — Jerome Roulette, of Sandy Bay Indian Reserve, burned to death in his shack home, Feb. 25.

The dead man's brother, Mike, noticed flames in Jerome's house shortly before 9.30 p.m., and went to investigate.

He found Jerome slumped in a chair before the stove. He was ablaze from head to foot, and was dead by the time neighbors had managed to extinguish the flames.

PREPARE AIRMEN FOR ARCTIC

VANCOUVER—British Columbia's most northerly school has the toughest curriculum on the American continent. It teaches its students not only how to fight literally for their lives, but also how to master Indian and Eskimo dialects.

The school, located at Fort Nelson, is an important R.C.A.F. base for Arctic Circle flying operations. R. J. Good-ey, its principal, formerly of Chilliwack, 60 miles east of here, is fluent in northern tongues.

His staff of Eskimos and Indians give basic instructions to airmen who may be forced down amid "the hazardous terrain and rigorous climate of Canada's uninhabitable areas" as the R.C.A.F. describes it.

The syllabus covers Arctic and bush survival problems, forced landings and repairs without adequate materials or tools. Training includes flights to various parts of the Northwest Territories.

name is Elsie May. They are sure a happy couple as one can judge by their smiles, and the happy looks in their faces. Good luck to both of you, Dave and Susie, may you increase more in years to come!

I think I have said enough, more news next time.

A. E. Thompson.

STRANGE BUT TRUE

WHEN A SAINT'S "CAUSE" IS BEING EXAMINED BY THE CONGREGATION OF RITES ALL NOTES OF THE EVIDENCE MUST BE WRITTEN IN LONGHAND.

3,000 pages of notes were needed to cover the 109 sessions of the Court considering the Cause of ST THERESE.

ST JEROME WAS NOT A CARDINAL BUT HE IS SOME-TIMES DEPICTED WITH THE RED HAT BECAUSE OF HIS GREAT SERVICES TO THE CHURCH & CLOSE TIES WITH THE PAPACY.

"Our Lady for Her Dowry; ST GEORGE AND ST EDWARD COME TO OUR AID" was the cry of the ENGLISH TROOPS FIGHTING THE FRENCH at AGINCOURT IN 1415.

Largest CATHOLIC VICARIATE is 1,680,000 sq. miles HUDSON BAY AREA covered by 30 OBLATE PRIESTS and 6 NUNS.

Polio Victims Recovering In Hospital

WINNIPEG — Thirteen paralysis-stricken Chesterfield Inlet Eskimos were reported resting comfortably by King George isolation hospital authorities after their first day in hospital undergoing treatment for poliomyelitis.

They were flown into Winnipeg, Sunday, March 13.

All have some paralysis, and until some time passes we can give no accurate report of their chances of complete recovery. Some are in an acute phase, but all, including the children are in good condition.

Language difficulties suffered by hospital attendants have been met by use of an interpreter, and arrangements are being made with the Indian Affairs branch to supply a full-time interpreter while treatment progresses.

Meanwhile, federal authorities at Ottawa were reported advising Indian and Eskimo bands to stay clear of the Chesterfield Inlet area in a bid to check any further spread of the malady.

Dr. W. J. Wood, of Winnipeg, medical officer in charge of the air evacuation, said that no further word had been received from Ottawa regarding his request to extend the quarantine area to larger section of the Arctic northland.

PEGUIS RESERVE

DALLAS, MAN. — Almost every head of family have filled their little buildings with ice and some are still busy hauling logs, preparing for spring activities, and everybody is quite happy though they have experienced a stormy and cold winter, but we were very fortunate in general that we did not have as much snow as other have had in the South.

The men with caterpillars and trucks could be seen passing our way every day and night, hauling pulp and cord wood to load into box cars at Hodgson. The rush is on now for the big thaw is around the corner.

Mr. and Mrs. Robert Kipling returned to Tommy's Point after a short visit at Hodgson. I saw Cecil sitting on the top of a load of hay going North, on the first of March, smiling. I said to myself March is coming in as a lamb and I'll bet it goes out like a lion.

Father Dumouchel and Napoleon Peebles made a start for Winnipeg that day but owing to the high winds which filled in the roads they had to turn back from the Fisher River Agency and postponed their trip to the next day on which they were fortunate to make it.

The stork arrived at the home of Mr. and Mrs. David Sutherland's, a baby girl was born on February 27, and the

Answers to TEST YOUR I.Q.

- Seventeen vessels, carrying 1500 persons.
- In Hindustan it means dust, earth or ashes and is used to describe dust or clay-colored fabrics.
- It is traced to the ancient practice of pouring wine from one glass into the other to guard against treachery by the person offering the drink. Originally denoting mistrust, the exchange has become an act of mutual confidence.
- There is no evidence, agricultural experts say, for believing that wheat will grow wild.
- William Howard Taft. The last two states to enter the Union, New Mexico and Arizona, were admitted early in 1912, the last year of Taft's term.

FURS

COATS, NECK PIECES
MADE TO ORDER...
STORAGE-REPAIRS

ANT. LANTHIER & SON

254 Main Street WINNIPEG

AT early dawn De Tracy stood at the foot of the cross and watched the flames of the long and ripening maize and tobacco dying down. So much for the first village of the Iroquois. The other villages and trading posts would be razed in turn until the cruel red men felt of the heel of the French heavy on their necks. He hated this part of his job. It meant suffering and want for women and children, and even squaws and papooses came to life by the breath of God and were dear to Him.

He shook his head impatiently as though he would thus throw off unwanted thoughts. What would his men think of him if they were to see what was passing through his mind? He tried to remember some of the scenes of passion and gore he had witnessed in the wake of an Indian massacre of his own people. The terror of the white woman staring from bulging eyes fixed upon a raised tomahawk, the sight of a dripping scalp of long, fine hair — a bleeding heart swung from the belt of a war-painted Indian buck! He recalled the terrible torture of Father Jogues perpetrated by this same tribe of the Mohawks, whose first village lay in ruins at his feet. He had been made to run the gauntlet, between long rows of jeering braves armed with sticks and thongs of leather, some of them spiked, to draw blood as it had been drawn by the whips knotted in the scourging of Jesus Christ 1600 years before. He saw the savage who had pushed forward the cringing squaw who was forced to chew the very thumbs of Jogues' hand to ribbons, until a last horrible clamping of her jaws snapped the bone and she spit it on the ground. This thought sickened him more than all the rest — even more than that later stroke of the tomahawk that had severed Jogue's head from his shoulders, to raise it on a spike for all the village to gloat over, and for white prisoners to shrink from as indicative of their coming fate.

He wondered how that sloe-eyed squaw felt when the saint's warm blood flowed into her mouth. And the wondering made him so ill that he retched there, at the foot of the triumphant cross, so that he must move swiftly to the privacy of the undergrowth where he could be sick. These Mohawks deserved all they got. He knew that. And yet — the picture of the Jesuit Blackrobe was somehow so strong in his mind today that he almost felt he was trying to speak to him. To tell him something. To be hard and avenge his death? To be compassionate and spare these savage redskins, who knew not what they did?

A gentle breeze from the west blew up suddenly, as though from nowhere, and before it danced a bright green feather. It caught against De Tracy's boot and nestled there, a beautiful thing. A speaking thing. Like a woman's voice pleading for mercy for her people. The Marquis de Tracy bent and picked it up, a strange tingling going through his fingers and arm to his heart. And, for what reason he did not know, he put the feather gently into his inner pocket, and the little Mass bell tinkled for the approach of Father Albanel's first holy sacrifice offered in sacked Gandewaugue.



(THE SPRING of TEGAKOUIA
By SERENA WARD
Chapter IV
Cross Over Kanawake

Father Albanel, one of the Jesuits who had accompanied De Tracy on this expedition, had remained the night here, while a detachment of the army went on toward the next outpost and village to destroy it in turn. Here De Tracy had made his headquarters, and the priest felt restless and somewhat fearful. Suppose the skulking Iroquois attacked the remnant of the regiment stationed here for the night? Was he quite ready in the sight of God for an untimely death? Would his fate be that of his confreres Jogues, LaLande, De Brébeuf, and the others who had been killed by tomahawk or fire or knife? He had knelt in the shadows of a small circle of bushes, noting vaguely that in their enclosure there seemed to be a patch of white fragile flowers — some sort of lily growing up on short stems out of the heart of masses of broad green leaves. There were some such lilies in France, but quite evidently cultivated, in the monastery garden. They bloomed in late August, but this was September. They were faintly fragrant and there was among them in the cool shade a crushed place, as though someone had sat among them. Idly Albanel had touched one of the lilies, and a bright bead had fallen from its heart. But the priest did not feel as De Tracy had felt when he picked up the green feather, and Tegakouita's fragrant summer workshop remained as it always had been, a secret place where Assumption lilies had bloomed under her hands as she worked with her shells and beads, making wampum and mocasins and necklaces for council fires, her uncle's jerkin or her aunts' and friends' necks and feet.

Albanal searched his soul and prayed. He did not fancy having his heart cut out from his living body as Brébeuf's had been, nor having his fingernails torn from their sockets in exquisite agony, like the first torture of Jogues. He did not even faintly want to be attacked from behind, like René Goupil, who surely lay buried somewhere near by by Jogues' own priestly hands. Albanal felt a cold sweat break out on his forehead, and his heart cried out: "Father, have mercy!" And after some time, in a strangely relieved and uplifted voice, he added, softly, "Yet not my will but Thine be done." And he rose from his knees strangely at peace and went to his knapsack to prepare for Holy Mass in the wilds.

And trekking farther and farther along, destroying their trail as rapidly as it was made and leaving only a few scouts and spies skulking in the deep forest that surrounded Gandewaugue, the Indians' clan wended their way toward the new site that the chief had chosen secretly when they had begun to be fearful of a merciless attack of retribution for the evil the red men had perpetrated on the French.

Fear and hatred mingled in the burning eyes of the chief. Many scalps had swung from his belt in the years of his prime. The short, braided hair of the pioneer Frenchman, the long, fine-haired scalp-locks of his wife and her friends — mingled at his naked knees while his tomahawk reeked with their blood. The chief's lips stretched in a cruel smile. And he thought almost tenderly of the lone head of waving golden tresses he had once treasured. The head that had long ago graced the shoulders of a beautiful white squaw whom he had taken prisoner and made his victim, until she was no longer beautiful but a broken, cringing thing, and he found her hair decorative to his belt.

He reveled in the remembrance of the sacking of a small village where she had been a belle. How the oil-soaked torches his warriors had thrown among the huddled houses that white December night, when he was drunk with power, crackled and ignited the dry wood of the settlement! How they screamed and ran for their surrounded and burning stockade — those French and English! How their guns had spat and killed some of his bravest and most savage bucks, as they swarmed over the walls of the barricade and set fire to French clothing and their horses' tails and the straw! Such living torches these white men made! Burning Eyes rubbed his hands together remembering.

He drew in a quick sharp breath at the remembrance of that night, and suddenly his mood changed. A whining bullet from an invisible gun sang over his head and buried itself in a tree behind him, as he stalked along at the head of his fleeing Indian tribe, concealed by overhanging trees and shut in by carefully chosen trail-bush. Was there a French scouting party near? He passed a hurried word back along the line that followed him, and immediately the brush swallowed them up. But his name had been well given him, and from his concealment Burning Eyes pierced the density of the woods and spied a French-Indian scout perched in a tall pine tree with his gun-sight to his eye. An arrow from Burning Eye's quiver zinged silently through the air, and the scout folded up and dropped from his tree, his belt catching on a lightning-sharpened branch so that he dangled there, a target for a second and a third arrow. The third was aimed to loosen the belt from the limb and in another moment Burning Eyes' scalp knife had done its work and a dripping crown dangled from his belt, beaded so carefully by Tegakouita a month before.

(To be continued)

SIPANOK FUR PROJECT

GAME & FUR CONSERVATION

Carrot River, Sask.
The Indian Missionary Record
Dear Rev. Editor:

Congrats and best wishes to I.M.R. for the New Year. The writer is pleased to see and read the wonderful progress of this paper, — example, I dug up an old original, the first issue, not much larger than a postage stamp, but as the years went by, today our paper is a source of great information.

I would like to make palaver, re — game laws to be clarified — in this my home and country, Saskatchewan. In this province, The Natural Law, last resort, comes first, irrespective of race, color, or creed, game can be taken to sustain life. But let's come down to Treaty Rights. First, I will attempt to review the situation, Indian fashion, from way back.

In the Articles of Qu'Appelle Treaty, 1874, The Great White Mother spoke: "We do not want to molest you or deprive you of your hunting." In those far-off days, The Bison, known to us as buffalo, were still plentiful, under certain terms of the Treaty, In-

dians were supplied powder and shot, so they became mighty hunters, vying with the few palefaces in exterminating The Bison. We all know the job they made of it. Result: in a few years, we read in our history books, The noble Redman of the plains was on the verge of starving for want of what he helped to annihilate. What happened to the Bison, also was suffered by other game; consequently, the Gov't. passed rules and regulations to preserve those natural resources we hold so dear.

At about this time The Poor Indian came into the picture, loudly claiming natural resources, scarce, not enough in many cases to preserve life on a postage-stamp space of an Indian Reserve. The Indian multiplied rapidly during the slow, painful transition, the steady influx of settlers in the West, with the Iron-roads and towns did not help to alleviate his misery.

The Indian Affairs realized these deplorable conditions; better late than never, it established Fur conservation areas, where game are protected for the benefit of the Indian.

In some places, the Indian gets exclusive trapping and hunting rights over large territories, he is not scolded but schooled in the only Art of Self Defence, Game and Fur Conservation.

The great nature is his classroom, the primary subjects; **Be careful with fire, Observe the Game Laws, Cooperate with the Gov't., The School-master; O.H.M.S.** improves conditions by building dams, dykes, etc., to control water levels, air-lift is utilized, water-ways make accessible in remote areas.

The Indian is an apt student, The Sipanok Fur Project can boast of no serious outbreak of fire since 1940, where trappers are taught modern conservation trapping methods. Steadily the project has improved; beaver, muskrat and moose show favorable increase. More fine fur was taken this year.

The Indian is encouraged and assisted in every way to improve his standard of living. His timber on the reserve can build good homes made into lumber to replace the old log cabin.

Space does not permit to go into details, about **game laws to be clarified** — it suffices to say that **Treaty rights** are being upheld in Canada, for the benefit and well being of the Indian.

The writer, at present, is advocating a policy to check the big bad wolf, in order to preserve moose and deer. This vicious, athletic rascal of the wilds, together with the heretofore indiscriminate hunting privileges enjoyed by the Indian, has sorely reduced the number of the monarch of the forest. High wolf bounties or "Treaty rights" are not the answer; the Indian must make war-medicine in self defence to a wily foe.

Get the wolf, Mr. Indian, and I will dangle it before the eyes of the powers that be, and

say "The Indian has learned to Cooperate; but he wants meat and footwear." I advocate the policy as the most plausible solution. Consider, Mr. Indian, a mighty hunter will surely get his quota during open season, but no wolf. Logical conclusion: there must be some incentive to make the effort worth while, at the same time deriving revenue.

So let's hie ourselves to swamp and forest to battle a common foe, thereby assuring safety and freedom from fear to the berry picking maidens!

John Anaquod

Sandy Bay Hockey Players



The Sandy Bay Team played at the St. Boniface Juniorate, March 10. Score was 5-5.
Players: Tobie Bone, Salomon Roulette, Walter McIvor, Donald Prince, Russell Paul, and Fred Martin.

BOZO

by Foxo Reardon



JACK AND JUDY IN BIBLELAND

"The Viper"

By Robert Acomb



CANDY—Wolf Pack

By Tom Dorr



JOE and JUDY

By Walsh



RUPERT and MARGOT

*(Canada Wide Features Service)



Rupert strains his ears for the sound of a dog's bark, but, instead, he hears someone singing gently not far away, and, creeping silently round a rock, he suddenly comes face to face with a little girl. She is writing something with a piece of charcoal on a large sheet of paper. "Why, it's Margot!" he cries. "You're the very person we're searching for. Don't you remember me? I'm Rupert Bear." "Of course I remember you, Rupert," she smiles. "How did you find me?"

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Rupert shows Margot the handkerchief he picked up. "I wanted you to come to tea," he says, "and when I found this I knew you were somewhere about. But tell me, why are you in this private part of the wood? And where is the dog?" Margot smiles again. "It isn't really private, and there isn't a dog," she says. "It's part of a lovely game I'm playing all by myself. Look, here's another sign I was going to put up." "So that's why they're all spelled wrong!" laughs Rupert.

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Margot sees Rupert looking puzzled, so she explains the game she is playing. "I came here to look for flowers," she says, "and I found a most lovely little house. It doesn't seem to belong to anybody, so I'm coming and living in it every day and pretending it belongs to me, and I'm putting up these notices to keep people out." "But what's a house doing in these wild parts?" says Rupert, more mystified than ever.

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(To be continued)

Margot wants Rupert to see her new house, but the little bear remembers the words of Horace, the hedgehog. "This part of the wood is supposed to be jolly dangerous," he says. "Don't you think we'd better go back at once?" Margot stares at him strangely. "I haven't seen any danger except for the earthquakes," she says. "Earthquakes? What earthquakes?" cries Rupert. As if in answer to his question the hillside suddenly trembles, and lumps of earth and pebbles tumble from above.

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When the hillside has stopped shaking Rupert again wants to take Margot away from the wood, but she insists on showing him what she has found. They climb a few yards higher. "Those earthquakes don't seem to hurt anybody," she says, "and, look, there is my secret. Isn't it lovely?" And in front of him, under the shelter of a huge overhanging cliff, Rupert sees a tiny square house, painted in bright colours and looking quite new.

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